



THE PRASNOTTARA.

Vol. XI. }
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JULY 1901.

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PRASNOTTARA, THE GAZETTE OF THE INDIAN SECTION of the THEOSOPHICAL SOCIETY, containing notices of the movements of Theosophy in India and the workings of the Indian Section, is published at Benares, India, on or before the 15th. of every month. Two-thirds of it is devoted to religious and philosophical subjects explained in the light of Theosophy and to Questions and Answers for the elucidation of the intricacies of religious customs and manners of the Hindus &c. A new volume begins with the January number.

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BENARES: JULY, 1901.

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NOTES AND NEWS.

We are glad to note that this year is of great T. S. activity in India. Formerly the activity was solely confined to the Southern Presidency but now it has extended to the Western Presidency and the Punjab. This activity is not confined to Branch inspection merely ; but Branch after Branch is being fast started by the exertions of our Officers and non-officers.

In April we had four Branches established, in June also four, out of the latter three were already noted in the June number, and the fourth was established at Belgaum. Of the three already noted we omitted to note that the Bala Krishna T. S. at Nadiad was established by the exertions of Dr. D. J. Edel Berham. The fourth at Belgaum has been started by the joint exertions of Bros R. Jaganathia and Capt. C. Stewart Prince. We are glad to say that all these branches are very strong and are expected to do much for the spread of Theosophy. This is a very happy sign.

A MISTAKE.

We are sorry to note that in announcing the formation of the Karwar Branch we did not put the names of Bros. O. V. Nanjundier and M. B. Rao who are the real founders of the Branch.

A REQUEST.

The Donors to the Head Quarters Building fund are requested to send in their promised subscriptions at their earliest convenience. Without such payments we cannot undertake the construction of the sanctioned building.

NEW BRANCH.

We are glad to inform that the following Branches have been chartered :—

BRANCHES.	DATE OF CHARTER.	OFFICERS.
Belgaum (by R. Jagannathia and Capt. G. S. Prince).	27-6-1901.	Capt C. S. Prince, President. D. R. Fernands, Esq. Secretary & Treasurer.
Chicacole (by K. Narayan Swami).	2-7-1901.	T. V. Siva Ran, Esq. President. V. Goviniah Sastry, Esq. Secretary.

REVIVAL OF OLD BRANCHES.

IRAWADY T. S. Rangoon has been revived.

NEW MEMBERS.

The number of members who joined T. S. after last report from March 13th to 30th June is 238.

LOSS OF MEMBERS.

By death—One.

By Resignation—Nil.

BUILDING.

The European and Parsee dining Hall is almost finished.

The Printing Press—The fundation is dug, materials are being gathered.

The Dispensary (Charitable) is almost finished.

THE POST OFFICE.

The Post Office in our T. S. compound which was experimentally sanctioned by the Postal authorities and opened on the 1st of January 1901, has passed through its conditional period of existence and has been made a permanent sub-office. This will greatly facilitate our work.

THE DISPENSARY.

With the co-operation of the local Branch—The Kashi Tatwa Sabha a Homœopathic Dispensary for the free treatment of the poor is going to be soon opened in the Head Quarters ground, a convenient dispensing room is almost ready, medicines have been ordered from America and some have

already been purchased from Calcutta. A Doctor has been appointed who will attend the dispensary between the 7 and 9. A.M. and our devoted Bro. Dr. Thirlwall of C. H. C. will help us in this charitable work.

OBITUARY.

We are sorry to note the following death :—

1. B. Srinivasa Iyer of Madura.

We acknowledge with thanks the receipt of the following journals in exchange.

The Light of the East for April, The Theosophic Messenger, The N. Z. Theosophical Magazine, The Dawn, The Theosophy in Australasia, and The Theosophia for May, The Astrological Magazine, The C. H. College Magazine, The Punjab Theosophist, The Theosophist, and The Theosophic Gleaner for June and The Pantha for Chaitra and Baisakh.

ACTIVITIES.

Somapet:—Report for April 1901. Meetings 3. attendance 4. The Gita read daily, two chapters have been completed.

Calcutta:—Three ordinary meetings. Attendance 15. Spent in charity Rs. 14. Lecture by Babu Jagadish Ch. Chatterj on "Social reform." Read "On Planes of Consciousness" and "Brotherhood of man." Donation to C. H. C. Rs. 7 paid.

Rajkote:—J. N. Unwalla visited the Branch and held an informal meeting on 16th June 1901. He spoke about the evidence of Theosophy. Advised the members how to study. Advised them to read at least one sloka of the Gita a day.

Periyakulam:—The Branch is, very active and is working silently. as no formal reports were sent nothing was published in the Prasnotara. Its holds its daily meetings. The Puranas, Markandeya and Kalki, are read in Sanscrit and explained. The members are all devoted. The present strength is 21.

Lahore:—Report for the quarter ending December 1900. Admission 6 members. Meetings regularly held. Attendance 50. Lectures delivered on "Devotion and Duty" (Dharma) by Pandit Govind Ram Sastry.

"Existence of Soul" by Lala Sadanund, "Necessity for worship" by Pandit Ikbalnath, 3 lectures on "Modern Thought Justifying Ancient Wisdom" one on "the Object of T. S." and two on the "Building of character" were delivered by Pandit Sakharam Gonesh. Books studied—Gita and the Doctrine of the Heart.

Habigunj:—The 3rd anniversary meeting, was celebrated on Sunday the 3rd March 1901, with great eclat. In the morning A. Majid, Esq., B. A., LL. B. Bar-at-Law and Subdivisional officer was voted to the chair. The proceeding began with music, some beautiful Sanskrit hymns were recited. The annual report was then read and a lecture on Theosophy and the Theosophical Society, delivered. Office-bearers, Jt Secretary Suderson Das B. A., B. L., and Mahim Ch. Datta M. A., B. L. Secretary. The proceeding ended with music. In the afternoon the proceeding commenced with music. Babu Raj Coomar Banerji M. A., B. L., Munsiff presiding Pandit Sivadhana Vidyarnava Kabyatirtho read and explained at intervals portions of the XII Chapter of Gita, made a short speech in Bengali on "Dharma Tatwa" and chanted some Vaidic hymns. Babu Nabin Ch. Dev, a member of the local bar, read an essay on Bhakti Yoga. The proceeding ended with Hari Saunkirtan. The celebration was a great success.

Nandyal:—There had been one death and five transfer thereby reducing the strength of the branch to 8. The branch is not working well.

Bhagalpur:—Meetings held fortnightly, attendance between 10 and 25, Mrs. Besant's visit has done much good. Lectures on "Do the Gods Exist" "Develoka" "Development of Hindu Religion" and "Characters" were delivered by Bro. Devi Prasad, Manmathanath Choudhury B. A., B. L., and by Jagannath Sahai B. A., B. L., respectively.

Karkul:—The Lodge was opened on 8th April at 10 a.m. Its foundation is due to the exertion of the local members, especially that of Bro. O. V. Nanjunda Iyer. The branch owes a good deal to Bro. Justine Boys who fully sympathised with the exertions of the members. On the opening day the representative of all the Brahmin community of the town and a few Roman Catholics were present. Bro. J. Boys took the chair and made a nice speech on the occasion. The following office-bearers were elected. *President* O. V. Nanjunda Iyer ; *Vice-President* Subraya Kanthi ; *Secretary* M. Babu Rao ; *Asst-Secy. and Treasurer* R. Chardappaiya ; *Librarian* E. Krishnaiyya. A paper was read on the Object of the Society.

Bombay:—Dharmaloya T. S.—A new lodge has been opened in Bombay, it is located in the native quarters of the city, here the work is

intended to be done on Hindu line and the members of the Lodge will go about explaining the Hindu Sastras in the light of Theosophy. While maintaining the Catholic spirit of Theosophy by inviting one and all without distinction of race, creed and caste to its membership, this branch is intended to give great impetus to Hinduism. This branch was formally opened on 21st March 1901 corresponding to the Hindu New Year's day, the *Ramnarami* day. Some Hindu ladies and members of the Blavatsky Lodge were also present. On Hanumanjayanti day there was *Puran* reading. Miss L. Edgar was invited and was received by the ladies in quite a Hindu fashion and she was presented with a *large copy* of Yoga Vasistha.

Madura:—Submits report for the quarter ending 31st March 1901. Sunday meetings held between 8 and 10 a.m. Lecture delivered between 8 and 9 a.m., and Gita read and expounded between 9 and 10 a.m., a series of lectures on Brahma Sutra was also delivered. In all there were 12 lectures. On 31st March number on the roll was 52 of whom 33, members and 19 sympathisers. The Library consists of 490 English, 331 Sanskrit and 147 volumes of Tamil books.

Bangalore:—Strength 43 members and 20 sympathisers. 30 meetings held Gyana Vasistha was studied. Balance in hand Rs. 135 over above the invested sum of Rs. 400. The Branch work is improving. In the last quarter the work was greatly hampered by the prevalence of the Plague.

Coconada:—Submits report for the quarter ending 31st March 1901. At a meeting held on the 24th February 1901, new office bearers were elected. Messrs. K. Parayya and V. Venkata Rayadu were re-elected President and Secretary respectively and T. P. Srivenkateswaralu as Asst-Secy. and Librarian. The Asst-Secy. holds the Ancient Wisdom class on Mondays Wednesdays Fridays and Sundays between 7 and 8 a.m. There is also a Gita class for members and sympathisers. The attendance is very poor. The Branch subscribes to the Theosophist, the Theosophical Review, the Hindu College Magazine and Theosophical Messenger and a few others. The Library for want of proper accommodation is not properly used.

Madnapolle:—The Strength is 17, Sunday weekly meetings are regularly held, the Manuals are studied. The Library consists of 253 volumes on Theosophy and kindred subjects. Bro. K. Narayan Swami visited the Branch in May, initiated two members, delivered a lecture on "Narayan sleeping on Water." The White Lotus Day was celebrated.

WHITE LOTUS DAY.

(Continued from page 134.)

Navsarl:—The White Lotus Day was celebrated by five Parsee and four Hindu local members. There is no branch here formed as yet, but the late visit of Miss L. Edger has given this place sufficient vitality for forming an effective group for T. S. work. The proceeding began with a short speech in Gujrati explaining the services rendered to humanity by H. P. B. Passages were read from the Light of Asia, Avesta, the Bible, the Gita, and "In memory of H. P. B." by different members.

Surat:—Motiram Dayabhai read 5 slokas of Gita Chapter XII. and 17th and 18th Chapters of the 5th Book of Bhagavat : a short speech was made on H. P. B. Resolved that out of the sum collected Rs. 15-8-0 be sent to the Anáth Báláram and the rest to the Niti Bodha and Girl School—*Surat.*

Madura:—The Hall was decorated with Lotus, invitations were sent the day before. The meeting consisted of members and sympathisers. There were in all 40 persons present. Recitation of Dakhinamoorti Ashtakam was followed by the reading of its English translation. Read, Bhagavat Gita Chapter XV. both in Sanskrit and English. Read, portions of the Light of Asia, the Sermon on the mount according to St. Mathew : portions from the Imitation of Christ. The recitation of Atma Vidya Vilash, closed the meeting.

Tiruvelur:—The White Lotus Day was celebrated with great enthusiasm. Members of the local bar and leading officials of the place were present. The photos of H. P. B. and Sri-Krishna were decorated with white flowers. The report of the Society for one year and a half was read. A paper on H. P. B. was read. Portions from the Light of Asia, and the Chapters 12th and 15th of Gita were explained.

Baldyanath-Deoghar:—The photo of H. P. B. was decorated with garlands of white Lotus and other flowers. Col. Olcott's "H. P. B's departure" was read, so also the concluding Chapters of the "Light of Asia," Bhagavat Gita Chapter II. Sixteen lepers and many poor people were fed. Great solemnity prevailed during the proceeding.

Tamluk:—Observed the White Lotus Day with great eclat. The Hall of the local school was decorated with evergreens and flags bearing the symbols of the Theosophical Society. On the walls of the Hall were

hung several pictures of Hindu deities, among which was placed the photo of H. P. B. surrounded by garlands of White Lotus. The guests numbered 200, besides there was a great assemblage of the Tamluk public. The proceeding opened with an incantation of Jay Deva's stotra to the Ten Avatars set to music, the 12th Chapter of Gita was read and then a song compiled on the occasion "In memory of H. P. B." was sung. A speech was made by the President on the purpose of the meeting, the meaning of the White Lotus Day, and the significance of the White Lotus in the Evolution of Man. The Secretary read an essay on the teachings of H. P. B. especially touching the doctrine of evolution, reincarnation and Karma. Then the President made a short speech on the Life of H. P. B. Extract from the *Light of Asia* was read and the guests were served with light refreshment.

Bombay :—Blavatsky Lodge—Two meetings were held one in the morning and the other in the evening. The morning meeting was exclusively for the members, while the evening one was a public one. In the morning all the members of Bombay (including those of the New Lodge—"Dharmalaya T. S.") met together. The Photo of H. P. B. was beautifully decorated with wreaths of pretty flowers and White Lotus. The President spoke of the monumental work done by H. P. B. in her *Isis Unveiled* and the Secret Doctrine. Read, a portion of the Doctrine of the Heart and chanted slokas from the Gita and Avesta and a prayer in Gujrati to the Blessed Holy ones. Alms were distributed to the poor in the morning. In the evening friends, well-wishers and sympathisers were invited and the hall was densely crowded. There were also present some Parsee and Hindu ladies. Then the President spoke on the influence of the Spiritual Masters on H. P. B. The significance of the White Lotus. Brother G. C. Sutcliffe read a paper "A colloquy between the Higher Self and the Lower Self. Lectures were delivered on "What has Theosophy to offer us," and "The wonders of Theosophy. "One reaps what he sows," "No-thing comes to us expect good deeds," and "Equalibrium of Mind." "Passages from the *Light on the Path*," were read "The Teachings of Lord Buddha." The proceeding ended by chanting a prayer to the Blessed Holy ones.

Coimbatore :—In the evening there was a large gathering of members and sympathisers in the Society's Hall. During the day 4,000 poor people were fed. Extracts from the *Light of Asia* were read and explained, 12th Chapter of Gita was recited and explained. A short account H. P. B's Life and the aims and progress of the Theosophical movement

was read. Pân-supâri was distributed. At night there was Harikathâ in the Secretary's house.

Simla:—The meeting room was decorated with flowers and flags, 8th Book of the Light of the Asia and 11th Chapter of Gita were read. A paper on H. P. B's services to Humanity and to the people of India particularly were read. Babu Jadunnath Chatterjee read a valuable paper on Symbolism. Babu Kunud Chandra Mookerjee explained that behind H. P. B. there were *the Masters* to support the movement and that in commemorating the memory of H. P. B. they were fixing their thoughts on the Higher Beings. Bits of silver were distributed to the poor.

Multan:—The White Lotus Day was celebrated for the first time. Bhajans were sung by Rabbabies with the help of musical instruments. Stories of well known Bhaktas were recited. The inmates of the local orphanage were fed.

Comilla:—Eight members and two sympathisers took part in the celebration. Gita Chapter XII. and Light of Asia beginning with page 223 were read. Babu Nobin Chandra Chakravarty made a speech on the use and advantages of celebrating such ceremonies and spoke on the works of H. P. B., and the gratitude we owe her. Then Babu Nagendra Nath Gupta—the President spoke on H. P. B. and closed the meeting.

Lahore:—In the morning members gathered at Dr. Balkrishna Kaul's house, where one room was decorated and the picture of H. P. B. was adorned with White Lotus. 82 orphans were fed and 20 Vidyarthi's wants were attended to. In the evening Light of Asia Chapter VIII. was read and the 14th discourse from the Gita was read and explained in Hindi. A poem from Tennyson and How H. P. B. kept her pledge, a chapter from the Reminiscences were read. A short address was read summing up "the effect of the movement set on by H. P. B."—the Messenger of the Holy Masters. Then Dr. Balkrishna Kaul spoke solemnly and feelingly the words of G. B. L. Mead which he delivered just before the cremation took place. Perfect silence reigned while the eloquent words stirred each heart and a flood of gratitude was poured out to the Teacher. The meeting was brought to a close by chanting a few Bhajans.

(To be continued.)

SRI-KRISHNA.

(Continued from Page 142.)

* From what has been said above we know the desires of the the Gopinies and the promise of Sri-Krishna to fulfill them. Now let us see how did He fulfil it in the Râsh-Lilâ. To remove all misconceptions I intend treating the Râsh Lîlâ fully so that each one may judge for himself without being hoodwinked by the prejudices of other men. This Râsh-Lîlâ was performed on one night of the Sarat-season which comprises the mouths of Bhadra and Ashwin corresponding to September and October, cf. 10. XXIX. I.

भगवानपि ता रात्रीः शरदोत्फुल्ल मल्लिका ।

वीक्ष्य रन्तुं मनश्चक्रं योगमायोमुपाश्रितः ॥

The almighty Lord having seen the night rendered delightful with blooming autumnal jessamine made up his mind to hold sport with the help of the illusion of Yoga, XI, 29.

The last word "Yoganayam Upasritya" at once strikes the keynote that this Lîlâ was another feat of his external consort Maya or illusion, meaning thereby that the reality of the thing is scarcely disclosed to us. To effect this He played on His flute and the following happened cf. 10. XIX. 4.

निशम्य गीतं तदनङ्गवर्द्धनं व्रजस्त्रियः कृष्ण गृहीत मानसाः ।

भाज्यगुरन्धोन्यमलक्षितोद्यमाः स यत्र कान्तो जवलोत् कुण्डलाः ॥

The damsels of Vraja, with their minds captivated by Sri-Krishna having heard that music capable of "exciting ananga" Kama, or desire, came where their Kânta or Pati was playing on His flute, not minding in the least what others were doing at the same time.

Here the word "Ananga Bardhanam" needs a little explanation. This word "Ananga" has been ordinarily associated with "sexual desire," because it is supposed to be connected with Kamadeva, the God of lust, who was burned by Mahadeva, for the attempt of the former to bring the latter under his own influence, hence he is called "Ananga" or one without a body; but if a

dictionary is consulted, it will be clear that "Ananga" does not mean "lust" only, but that it has another meaning "mind" which is the seat of desire of all kinds—hence "Ananga" taken in its general meaning means "desires of any kind" of.

नास्ति अङ्गमवयवो यस्य तन् अनङ्गः आकाशं मनः इति मेदिनी । Hence I can safely say that "Ananga Bardhanam" means "that which excites desire"—The mind.

Every reader of Theosophy knows well that the "lower mind" is taken as equivalent to "Kama" which means "simple desire," and nothing else, as in the word "Kama loka" and the body appropriate to it is "Kāma manas;" hence the use of the word "Ananga Bardhanam" cannot suggest the idea of lust as is supposed by many; it means "desires" pure and simple and here it means desires to enjoy the holy company Sri-Krishna and to worship Him. Then comes the passage:—10. XXIX. 8.

सा वार्यमाणाः पतिभिः पितृभिर्भ्रातृवन्धुभिः ।

गोविन्दापह्नात्मानो न न्यवर्त्तन्त मोहिता ॥

Although being forbidden by their husbands, parents and brothers, their minds having been captivated by Sri-Krishna they did not stop.

Here also the word "Bāryamānāḥ" wants explanation. This means "forbidden," but does not by itself imply any "immoral connection" and it cannot be interpreted in a sinister way, for it is natural that women should be forbidden to walk about at night neglecting their home-duties, and however noble might be their object they could not, by physically associating with Sri Krishna avoid the odium of violating the Social morality enjoined in the Hindu Sastras.

But there were others whose actions were very different.
10. XXIX. 9, 10, 11.

अन्तर्गृहगताः काश्चिद्गोप्याऽऽङ्गविनिर्गमाः ।

कृष्णं तस्मादनायुक्ता इधुर्मिलित लोचनाः ॥ ९ ॥

दुःसहप्रदं विरहतीव्रतापधुना शुभाः ।

ध्यानप्राप्ताद्युताश्लेष निर्द्वेष्टा क्षीण मङ्गलाः ॥ १० ॥

तमेव परमात्मानं जादुह्यपि सङ्गताः ।

शुद्धयुग्मयं देहं सद्यः प्रक्षीण बन्धनाः ॥ ११ ॥

Those who were confined in their homes by their gurdians who strictly observed the social morality and who were not allowed to set out, meditated on Sri-Krishna with closed eyes and thereby expatiated their sins by the anguish of separation. And although they were attached to the supreme Atma in the light of a husband, they left their "Gunamaya body" or Karana sharira (composed of the three gunas, *Satvas*, *Rajas* and *Tamas* which are the attributes of *Prakriti* in its manifested state.)

The above is a nice description of one working in his highest bodies. These Gopinis are said to have left their bodies while engaged in meditation. This leaving of the Gunamaya body cannot mean death. I would interpret "Jagmu Gunamaya Deham" by "going out of the physical" or still "higher-body—the Karana sharira," which happens when a man is in a state of fixed meditation. When the Soul goes out of the lower bodies—first from the physical, then the astral and lastly the Karana—the Buddhist body, and merges with the Divine, then the man becomes a *Jeevana Mukta*. cf. 10. XXIX. 13.

Here the word *Shidhi* सिद्धी is mentioned to describe the result of their meditation. Another cause of my interpreting it in this way is that there is no description in the *Bhāgbat* here which shows that there occurred such an event as "physical death" to any body, for if it at all happened then that must have been minutely described, by the author, but on the contrary we see that there was no notice taken of it—for what more notice could be taken of a "superphysical fact?" and it was impossible to describe it as having no physical manifestation. This can be further proved by showing that 'this' "is not the only instance of leaving the body described in the *Bhagbat*, for by referring to *Skandha* 10, Section XXIII, Sloka 34 wherein is described the state of a *Brahmani* who was not allowed by her husband to go out to offer food to Sri-Krishna and his cowherd boys in the forest, we see that :—

तत्रैका विधृता भर्त्रा भगवन्तं ययाश्रुतं ।

हृदोपयुक्त विजहौ देहं कर्मानुबन्धनं ॥

One lady, who was confined by her husband, meditating upon "His form" as described by others, left the body which is the outcome of bondage to action. बिजहौ देहं कर्मानुबन्धनं "Bijohau Deham Karmanubandhanam," which cannot but mean "leaving the physical body" in meditation.

It is to be noticed further, that even here no death scene is described, implying thereby that there was no physical death at all.

Hence if such be the result of attachment of these Gopinies to Sri-Krishna how can we find fault with them? And what better position can we aspire to?

Then comes the question how could these women attached to Him as mistresses attain to such perfection?

The answer is given to this by Sukhdeva in Section 29 Stanza 15.

कामं क्रोधं भयं स्नेहं मैत्र्यं सौहृद्यमेव च ।

नित्यं हरौ विदधतो यान्ति तन्मयतां हि ते ॥

Whoever always meditates on Hari through, desire, anger, fear, affection, friendship and reverence surely attains to homogeneity of nature with Him i.e. becomes identified with Him.

This idea of unification by any kind of emotion is also peculiar to the Hindu philosophy. It is herein inculcated that a man can not only be identified with his object, by love, but by other emotions as well, because all these emotions have the power of captivating the mind to the object of emotion and whenever the mind is so captivated that it cannot separate itself from it, the effect is its unconscious unification (union) with the object of emotion. This can well be explained by a physical example. If any body enters fire voluntarily or involuntarily, with a desire to enjoy or otherwise, the fire will do its work of consumption on such a thing. Thus the flies which enter the fire charmed by its glowing colour and delightful pleasant warmth, become consumed by it, even though the emotion which attracted them was nothing but the love for the flame. So each substance will do its work by its

inherent properties provided certain conditions are fulfilled. Such is the nature of Sri-Krishna who is also called "Hari" that is one who "takes away" sins. When the mind is fixed on Him by the influence of any of the passions, such as love or hatred, as in the cases of Prahlad and Dhruva on the one hand, and Hiranya Kasipu and Ravana on the other, it is sure to achieve the liberation of its possessor.

The rationale of this is that with the Divine.—The Absolute there is no distinction made between "good" and "evil," as we do between them. The evil forms as much a part of the Divine work as the Good. Hence it is immaterial whether a man takes the side of Good or Evil, it is certain he works for the evolution of the world. The only difference between the two lies in this, the former works consciously and therefore willingly helps the evolution while the latter works unconsciously and therefore while thinking he is opposing the Divine he is made an instrument in the bringing about of the Divine object. Such help whether conscious or not, cannot but be attended with the highest boon—the liberation from bondage of illusion.

Hence any feeling directed to the Highest cannot but be productive of good results—the release from the "body of Gunas." Whether such release can be called death or "leaving" the body temporarily for higher initiation, is to be decided by the readers themselves.

(To be continued.)

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BENARES LECTURES.

(Continued from page 145.)

The physical world is divided into seven states of matter, all co-existing in a physical body; and as we can, by the help of the scientific instruments, prove that we can scarcely find a body in which the solid, liquid and gaseous matters are not co-existing, similarly by the help of the occult instruments we shall be able to

see that every particle of a physical body not only contains those three states of matter (solid, liquid and gas) but that it contains the four states of ether also. Hence it would be clear, as these seven states of matter of the physical plane co-exist even in the grossest body, so the seven worlds can be imagined to be co-existent with the physical world and it requires no change of place to reach at the other worlds. It is only by the transfer of consciousness that a man can exist in all these worlds. The means of reaching these worlds, is the development of our organs as yet undeveloped and these are the only instruments used by the Occultist. By the development of these organs we can get an insight into the workings of the other worlds, but to be able to work in them we must evolve our *sheaths* or Upâdhis and unless these Upâdhis are evolved we cannot verify the Theosophical teachings. Hence to the would-be occultist who wants to work out the teachings of Theosophy, the evolution of Upâdhis is of chief importance. We shall deal with them hereafter, but for the present let us study the physical body. As observed before the physical is to be divided under two principal heads the dense and the etheric. The dense body is composed of the three states of matter—Solid, liquid and gas. This is the body which is known to and is acknowledged by all, and with it we generally identify ourselves. When the life is in this body, we are said to be living, but when the life is out of it we are said to be dead: but the fact is that this dense body is not our sole body nor can we be identified with it; for even after death (in the ordinary sense of the word) we live in other bodies, and the loss of life in the physical is compensated by more active life in other bodies. As for instance in sleep when our life and hence activity in the physical dense body is at its minimum, it is more active in the etheric body and the astral body—the bodies in which we have our dream experiences. The etheric body is the body composed of the four states of ether. This is the body in which some of our dreams are experienced. This body forms the bridge for the life to pass between the dense physical and the astral body. When a portion of this body is removed from the dense physical then it becomes numb to sens-

ations; thus a subject under mesmerism or chloroform loses his sensations because his etheric body is then partially driven out of the dense body. When this body is totally separated from the dense body, so that the bridge is destroyed for the life to come to it, the man or rather the dense body is said to be dead. During the process of death this etheric body gradually oozes out of the dense physical body but remains connected with it by a slender thread of ether, when this thread is cut off, the passage of life to the dense body is stopped for ever and it becomes a corpse, and our relation with this body ceases. Now this body, deprived of the controlling influence of the Ego or human Jiva' becomes subject to the individual forces of the tiny particles or cells which form the dense physical body, and the activity of these cells so long kept under control by the Jiva but now left to itself begins to work for the growth of these individual cells, which after a few moments, become new centers of life and then the human body rots and becomes full of these tiny living animals. This is the real nature of the physical body with which we so long identified ourselves. This body can be called ours as long as we can control its constituent cells, but as soon as they are beyond our control they become independent living beings and their disorganised aggregation cannot properly be called our body. Such is the nature of our dense physical body. It is to be further noted these cells are continually passing from one body to another, so that if two persons sit together the cells of their bodies interchange without their notice. Now from this consider whether we can at all identify ourselves with our dense physical body which is continually at work to set up independent lives and parts of which are ever going out and coming in without our notice and control. Knowing all these the Theosophist do not identify themselves with their physical body, but call it is an Upādhi of the true man—the Jiva in the body.

Now this Jiva in the body is free from all these additions to and subtractions from the particles of the dense body but in its physical consciousness it is affected by these changes; for if

our body is not pure we cannot in our waking consciousness—which is life in the physical body—have impressions coming from the higher planes of existence, and such impressions even if experienced in our sleep are not carried down to our physical consciousness, and therefore we are obliged to identify ourselves with our physical body and by so thinking make ourselves subject to the effects of the changes of these physical cells; hence by quite identifying ourselves with the physical body we render ourselves liable to physical diseases carried into our bodies by the interchange of these cells and this transmission of diseases by the intering of these particles is known in the west by the word “contagion.” To prevent this the Western scientists advice mere external cleanliness, but the Hindus who had better knowledge of these, advised not only such external precautions, but strongly recommended the more effectual remedy—the internal purity of our sheaths or physical body by the non-consumption or non-eating of impure things, such as flesh and fish and other prohibited things which either attract or help the growth of those disease-germs in the physical body. They further advised the highest remedy of making the body impregnable to these outer influences by concentration of the mind on purer and higher Beings, whereby the help of these higher influences are brought down upon us, and thereby we not only make ourselves secure against contagion but at the same time make our astmosphere purer by our higher thoughts, and thus contribute to the safety of our neighbours. This is the object which leads the Hindus to observe some restrictions as regards food when there rages an epidemic in the neighbourhood and to pass their time in Sankirtans, Homas and other devotional ceremonies. But alas! we have lost all these knowledge which introduced these practices and we sometimes follow them quite ignorantly, and not being able to explain the reasons of these to the scientific world we are called superstitious. It is true that by ignorance much of the influence of these acts and ceremonies are lost to us but we cannot on that ground ignore their utility and neither should we give them up.

Here comes the importance of the purity of physical body the refinement of the physical sheath, the object being to make ourselves free from the influence of an epidemic, the germs of which cannot fructify in a pure uncongenial soil, to make our neighbours more secure by allowing our pure physical particles to pass into their bodies, to make our atmosphere purer by our pure acts and thoughts and by making our sheaths finer, to make ourselves susceptible to the higher influences, so that even in our physical waking consciousness we can have some knowledge of what our true self or Jiva experiences in the higher planes and can thereby learn to think ourselves separate from the physical body and to identify ourselves with our true self—the Jiva, which is ever active and is living in all the planes of existence irrespective of the sheaths by which it is limited for the time being.

(To be Continued.)

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QUESTIONS AND ANSWERS.

Q. XXXVIII.—*It is said that the Desire Body also perishes within sometime after death. Is it to be assumed that the desires also perish with the Desire Body? If so, what then remains to cause rebirth or return to earth? If not, what is the difference between desires and Desire Body?*

Ans.—It is well that the question has been asked in this definite form at last. Like everything else Theosophical terms and ideas have also undergone and are now undergoing evolution; but the “*palingeny*” in their case is fortunately comparatively rapid. They are becoming defined every day—and this is a good sign for Theosophy; for it means minds brought to bear on them. The terms Desire-Body, Mental Body, Causal Body &c., &c., require some further clearing-up. Of course they have been defined over and over again, but so far there is only too much reason to believe—the present question itself is proof thereof—that many people are under the impression that the Desire body is a body which is composed purely of Desire or desires and of nothing

else ; the mental body, purely of mind and nothing else and so on. And hence a vast amount of confusion of thought. All this points to the fact which cannot be reiterated too often that there is no getting on in Theosophy *i. e.* occult science without a very close and intimate combination of Metaphysic and Physical Science. Occult Science is nothing else than such a combination of the deepest metaphysic *i. e.* Principles and Laws and the fullest Physical Science *i. e.* facts and details. The nature of mind, of cognition, desire &c, should be carefully determined and then it will become clear what the relation of these is to the bodies named after them.

Cognition, desire and action (volition) are of the very essence of the Jivatma ; they constitute the tri-une being of the Jivatma and can never be separated from each other ; each manifestation of each is inseparably related to manifestation of the two others. So long as the Jivatma retains its separate being, its individuality, so long, *i. e.*, as long as it is a Jivatma it will live and function as knowing, desiring and acting, whether it occupy a physical body or a Desire-body (astral), or mental, or karana, or Budhic or Nirvanic, or any higher. As we now know, as we can talk at all about the Jivatma, we must say so ; if there are any states where these three functions can be separated then they are as nil to us ; they are possible in just the same way as worlds are possible where wholes can exist without parts or fronts without backs. This will become clear when the nature of the three is understood. To be face to face with, to reflect a thing is to know it ; to wish to unite it with or separate it from one self is to desire it ; and in consequence, to move away from or towards it, is to act. Each implies the other. It may appear at first sight that it is possible to know without desiring one way or the other ; or to desire without acting ; or to know without acting &c. But on closer analysis it will appear that this is not so.

Now if cognition, desire and action are inseparable, when a body is named after one of these exclusively, the intention can

only be that in that body that particular function is *predominant as compared with other bodies*. Examined from the stand point of the astral body in the astral plane, it would probably appear that the three functions were as much proportioned to each other in the life of that astral body with reference to astral objects, as they are in the life of the physical body with regard to things of the physical plane. But when a human being occupying a physical body in the physical world has, to say, an unexpended balance of desires which cannot find vent and expression in the physical worlds, then that unexpended fund of desires becomes transferred to the astral plane and begins "action" on that plane, stimulating and defining more and more the astral body of the man, in fact practically forming and creating it newly as it were. Where desires always find easy vent and satisfaction as in the case of the lower animals, or more so vegetables, the development of the astral body is very slight. Therefore from the stand point of the physical plane, is the astral body spoken of as the Desire-body; it is not composed of pure desire any more than a cricket ball is composed of a pure sphere without leather and twine &c. The *material* of the astral body is *matter* (to which looks very like a truism, but unavoidable in this case!—) just as much as that of the physical body, only subtler. Desire works in, finds expression through a body, and never is identical with any body. As to the perishing of Desire it perishes only when the Jivatma perishes, if it ever does. Indeed "the balance of unexpended Desire-force" (desire is the only force in the world, by the way) is always the means of successively evolving the higher and higher bodies, plane after plane, in the way described above as regards the astral; only at the junction between the Karana—and the Buddhic bodies, the Desire turns a somersault as it were, for reasons which cannot be entered into here, but have been already mentioned elsewhere in Theosophical literature from having been Desire for the benefit of oneself it becomes Desire for the benefit of All-Self.

Q. XXXIX.—*It is said that Genius is the effect of the occasional flashes of the Higher Manas or Budhi into the Lower Manas. It is also said that in all persons Budhi Tatwa is the same, pure and divine, and does not vary according to personalities. Why then are different sorts of Genius manifested in the world ?*

Ans.—That Genius is the effect of the occasional flash of the Higher Manas or Buddhi into the Lower Manas, is true from the standpoint of the present stage of human evolution. To make the definition perfectly general we should say "occasional flash of the Higher into the Lower." Amongst primitive race, the first discoverer of a bedstead, of a cloth, of a mud-house, of a flint-axe had a stroke of Genius. Amongst the birds the first deviser of a nest would be possessed of Genius. Amongst modern men, nothing less than the inventor of a flying-machine, wireless telegraphy, of a great poem, a great novel, a great painting &c., is a genius. In the sixth Race probably he who brought over and introduced to and imposed and impressed upon the material of his day a higher form, till then exclusively engaged on the Nirvanic plane,—such a person alone would be a Genius. The principle then comes to be this—the impressing of a beautiful form till then belonging exclusively to a subtler and more plastic grade of matter, upon a lower and more gross grade and so enriching life on that lower grade is the work of Genius and this is continuous, from plane to plane ; there is no break in nature.

The above should cover the later portions of the question also: but some further remarks may be added. In the first place, where has it been said that in all persons Buddhi Tattwa is the same, pure and divine, and does not vary according to personalities ? And secondly even if this has been said, why should it be interpreted as meaning that the *whole* of the Buddhi-Tattwa is present in each personally ? Supposing that the Buddhi-Tattwa consisted of hundred facets ; that the Buddhic plane had a hundred departments of beautiful life, and people of our race endeavoured to bring down these and introduce them on the earth,

the present condition of the physical plane would perforce limit the possibilities of their success, if any, to the modifications of the five sense-elements at present evolved and are working here i. e. to say they could enrich physical life, with respect to sensations as well as corresponding intellectual ideas, sciences, emotions, actions &c., only within the limits of the five sense-elements and further, as none could go beyond the five, so each would go only to the line and extent of his special development. The person with much Akashic Tattwa development in him would catch new sound, harmonies out of the higher plane; one with a more developed "eye" would bring down great pictures and so on. The "sameness of the Buddhi Tattwa" may consist in this that a beautiful form or symphony would be the same to a number of seers or hearers: they would agree about its merits, and not disagree as they do here, for Union, Brotherhood, Harmony, Love and agreement prevail in that region and not discord as here.

B. D.

(To be continued.)

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FINANCIAL STATEMENT FOR THE MONTH OF JUNE 1901.

	Balance of last month.			Receipts.			Total.			Expenditure.			Balance.		
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
General Fund ...	8620	12	0½	947	8	0	9568	4	0½	1020	2	0½	8548	2	0
Building ..	—273	2	10	687	0	0	413	13	2	—2	1	9	415	14	11
Suspense { Deposit	1020	8	0	48	0	0	1068	8	0	153	8	0	915	0	0
Accounts { Advance.	—327	10	3	226	12	6	—100	13	9	461	0	10	—561	14	7
E. S. T. Fund ...	...			74	0	0	74	0	0	36	0	0	38	0	0
C. H. College ...	...			777	0	0	777	0	0	777	0	0	...		
C. H. C. Magazine ...	...			4	0	0	4	0	0	4	0	0	...		
Total ...	9040	6	11½	2764	4	6	11804	11	5½	2449	9	1½	9355	2	4

J. N. BANERJEE,
Accountant.

GENERAL FUND ACCOUNT FOR JUNE 1901.

CASH ABSTRACT.

1. Annual dues from Branches ...	423	0	0	Salary ...	152	14	0
2. do. from Unattached members ...	66	0	0	Vernacular Work ...	20	0	0
3. Entrance fees from Branches ...	370	0	0	Travelling Expenses ...	0	1	0
4. do. from Unattached members ...	5	0	0	Guarding charges ...	11	1	1½
5. V. P. Commission ...	0	6	0	Postage, Telegrams &c. ...	54	5	6
6. Donation ...	10	0	0	Stationery ...	4	14	0
7. Sale of and advertisement in Prasnottara ...	8	15	0	Hot weather charges ...	4	0	0
8. Sale proceeds of Garden produce ...	4	4	0	Printing ...	587	3	9
9. Contribution to Travelling Expenses ...	25	0	0	Furniture ...	0	2	6
10. Miscellaneous ...	34	15	0	Boarding charges ...	15	6	6
				Garden ...	36	13	0
				Contribution to C. H. College ...	100.	0	0
				Books & Publications ...	4	0	0
				Miscellaneous ...	29	4	8
Total Rs. ...	947	8	0				
Balance of last month...	8,620	12	0½	Total Rs. ...	1,020	2	0½
				Balance in hand Rs. ...	8,548	2	0
Grand Total Rs. ...	9,568	4	0½	Grand Total Rs. ...	9,568	4	0½

1. ANNUAL DUES FROM BRANCHES.

Ahmedabad ...	4	0	Mooltan ...	4	0
Bangalore ...	34	0	Monghyr ...	8	0
Bareilly ...	14	0	Muttra ...	2	0
Benares ...	26	0	Muzaffarpore ...	10	0
Berhampur (Bengal) ...	2	0	Nilphamari ...	4	0
Bhavanagar ...	2	0	Periyakulam ...	6	0
Broach ...	22	0	Rajkot ...	22	0
Calcutta ...	14	0	Rangoon ...	14	0
Chapra ...	18	0	Secunderabad ...	6	0
Coimbatore ...	8	0	Sheve Dagon ...	8	0
Cuddalore ...	34	0	Sholingur ...	50	0
Cuddapah ...	6	0	Sivaganga ...	12	0
Gya ...	2	0	Surat ...	12	0
Harur ...	4	0	Tirupatur ...	2	0
Jumnao ...	4	0	Trichinopoly ...	2	0
Kulitalai ...	8	0	Tumuk ...	22	0
Kurnool ...	17	0			
Lahore ...	18	0	Total Rs. ...	423	0
Madhapalle ...	20	0			

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Makanji Dayabhai Desai, Surat for 1901	...	3 0	Babu Bireswar Chakravarty, Cawnpore for 1901	...	3 0
Mrs. Sonabai Sorabji Dosabhai, Bandikui for 1901	...	3 0	" Satyendra Kumar Basu, Shilong, for 1901	...	3 0
Lala Manohar Lal, Saugor for 1901	...	3 0	Mr. C. Murugesu Nadar, Tranquebar, for 1901	...	3 0
Mr. Luxman Vishnu Mehendale, Thana for 1901 to '03.	9 0		Babu Baijnath Punda, Balangir for 1901	...	3 0
" Mannalal, Sambhor for 1901	...	3 0	Pandya Luxmishankar Rajeswar, Nandgaon, for 1901, thro' do.	...	3 0
Lala Pirbhu Dayal do. for do.	3 0		Babu Lalit Mohan Jyotirbhusan, Jaigunj, for 1901	...	3 0
Babu Nilmadhav Mazumdar, Hooghly, Arrears to 1901.	9 0		Mr. M. N. Chatterji, Umballa, for 1901	...	3 0
M. R. Ry : P. Subramania Pillay, Tinnevely for 1901.	3 0				
Sirdar Nath Singh, Khairpur Mirs. for 1901	...	3 0			
Mr. A. Narayana Pillay, Vellore, for 1901	...	3 0			
Babu Ram Gopal Buxy, Simla, for 1901	...	3 0			
			Total Rs.	...	66 0

3. ENTRANCE FEES FROM BRANCHES.

Belgaon	...	60 0	Negapatam	...	10 0
Calcutta	...	5 0	Rajkot	...	10 0
Guntakul	...	25 0	Rangoon	...	10 0
Krishnagur	...	10 0	Sivaganga	...	59 0
Kulitalai	...	5 0	Surat	...	66 0
Kurnool	...	10 0	Trichinopoly	...	10 0
Lahore	...	80 0			
Muttra	...	10 0			
			Total Rs.	...	370 0

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Babu Kalidas Mukerjee, Nuddea	5 0
5. V. P. Commission	0 6

6. DONATION.

Krishnarpan	10 0
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7. Sale of and Advertisement in Prasnotara.

Sale Proceeds of Prasnotara	2 15
Mr. J. R. Foster, Calcutta, Cost of advertisement for Sixmonths	6 0
		Total Rs.	8 15

8. SALE PROCEEDS OF GARDEN PRODUCE.

Sale of Wood	4 4
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9. CONTRIBUTION TO TRAVELLING EXPENSES.

Balance of the Contribution from his Highness The Maharaja Sahab of Baroda towards Miss Edger's expenses	...	25 0
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10. MISCELLANEOUS.

Amount on a G. P. Note for Rs 500	23 12
Amount received from members for the purchase of books from the T. P. S.	11 3
		Total Rs.	34 15

ACCOUNT OF DEPOSITS.

Benares T. S.	...	2 0 0	Mombasa	...	13 0 0 [†]
B. Bepin Behari Chatterji,			Sivaganga T. S.	...	3 0 0
Nuddea	...	2 0 0			
Mr. M. Bishan Lal, Bareilly	14 0 0*		Total Rs.	...	34 0 0

BUILDING FUND ACCOUNT FOR JUNE 1901.

Donation	...	687 0 0	Purchase of paint	...	0 12 0
			Labour for painting doors, windows, Benais and Cleaning glazed doors	...	11 2 9
			Ceiling to the Delegates' quarters	...	2 8 0
			Labour	...	19 4 0
			Minor Expenditure	...	3 1 0
			Total Rs.	...	36 11 9
			Deduct Refunds...	...	38 13 6
			Net Total Rs	...	-2 1 9
			Balance in hand	...	415 14 11
			Grand Total Rs.	...	413 13 2
Total Rs.	...	687 0 0			
Balance of last month.	273 2 10				
Grand Total Rs.	...	413 13 2			

DONATION.

Mr. Luxman Vishnu Mohen-			Mr. T. V. Narasayya, Masuli-		
dale, Thana,	...	20 0	patam	...	5 0
Swan Anirnath, Jumnoo.	250 0		Babu Umanath Ghoshal,	...	
Lawari Prasad Sahab,			Tumluk	...	10 0
Hoshangabad (repay-			" Umesh Chandra Chatterji,	...	
ment)	...	200 0	Tumluk	...	2 0
V. C. Shesha Chari,			Total Rs.	...	687 0
Mylapur	...	150 0			
Gatta T. S.	...	50 0			

Since adjusted.
The 6th July, 1901.

† Will be adjusted this month.
J. N. B.

Printed by Freeman & Co., Ltd, at the Tara Printing Works, Benares.

THE THEOSOPHICAL SOCIETY.

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The Theosophical Society was formed at New York, November 17th. 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are :—

FIRST :—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

SECOND :—To encourage the study of comparative religion, philosophy and science.

THIRD :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (b) a decided interest in the study of ancient literature and Aryan intellectual achievements, (c) a longing to know something about the mysterious department of our human nature and of the universe about us.

The act of joining the society carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind or the superior value of Aryan over modern science, or the existence of occult powers latent in man. The Society may be truly said to appeal to the sympathies of any one who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested, but in return he is expected to show equal forbearance towards his fellow members and carefully avoid insulting them for their creed, their colour or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules.

The promoters of the Society's objects hope and mean at least to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's preconceptions, mankind will be largely benefited and the chances of discovering hidden truth immensely increased.

NOTICE.

Translations of the following T. S. Books have been undertaken.

"Avatar" in Urdu—by Sirdar Umrao Singh.

The "Story of the Great War" in Urdu—by Lala Prabhu Dayal of Sambhar.

"Self and its Sheaths" in Hindi—by Lala Sain Das of Lahore.

"Thought Power, Its control and culture" in Hindi and Urdu—by Lala Suraj Bhan.

"Karma" in Hindi.

"Ancient Ideals in Modern Life" in Hindi—by Baij Nath Bhargav.

"Epitome of Aryan Morals" in Canarees—by the Karkul Branch.

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